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SKETCH OF THE LIFE AND CHARACTER OF THE  
REV. JOHN HOWE.

VARIOUS are the methods for exciting in the minds of men a sense of the excellency and importance of religion. Living examples are indeed the most efficacious. When pure and undefiled religion is exemplified in the lives of its professed friends, it can scarcely fail of commanding respect even from the wicked. It will, at least, command the approbation of their consciences, however much they may despise it in their hearts, reproach it with their tongues, or contradict it in their behaviour. Next to living examples, we may place well written memoirs of the lives of men, distinguished for piety and benevolence.

In every age of christianity there have been some witnesses for God, whose names should be handed down from generation to generation, and be had in everlasting remembrance. Such is the name of the Rev. John Howe. A virtuous man needs only to be acquainted with his character, to pronounce him one of the excellent of the earth. And we hope never to refuse a man of his character a just tribute of respect on account of any differ-

ence of opinion. In all past ages good men have been liable to err; we believe it to be so in the present age, and we expect it will be so in ages to come. From this common infirmity of human nature, we claim no exemption; and as we wish others to do unto us, so we ought to do unto them. If we might strike from the list of good men, all who have lived and died in great errors, not one, probably, would be remaining, of those who have left the stage, or of those still living. Correctness of opinion will not, therefore, be the criterion by which we shall distinguish between good and bad men. If we were to make correctness of opinion the criterion, we must, of course, assume the principle, that our own opinions are correct, and make them the standard, by which to estimate the opinions of others; but this would be nothing better than arrogating to ourselves that infallibility, which we deny to the Roman pontiff.

For the information we are now to give of Mr. Howe, we are principally indebted to his biographer, Dr. E. Calamy.

Mr. Howe was the son of a pious

clergyman in England, and was born May 17, 1630. The same month gave birth to king Charles II; and the same year, to archbishop Tillotson. Mr. Howe's father was settled in the parish of Loughborough, by archbishop Laud; and was afterwards removed by the same hand, because he favored those who were called puritans. Such was the intolerance of the ruling clergy at that time, that several ministers were driven into America, some to Holland, and other foreign countries. The elder Mr. Howe was driven to Ireland, and took with him his son, then very young. While in Ireland the dreadful rebellion took place, in which many thousands of protestants were butchered by the papists. Both the father and the son, of whom we are speaking, were in imminent dangers, but God was their shield and deliverer. The war being prolonged, they were constrained to return to their native country. The son was pretty early sent to *Christ college* in Cambridge; he continued there till he took the degree of B. A. and then removed to Oxford. His attainments in learning and piety commanded attention, and he was soon elected Fellow of Magdalen college. The famous Dr. T. Goodwin was president of the college at that time. He gathered a church from among the members of the college; but Mr. Howe neglected to present himself. As he had an established reputation for piety, this neglect occasioned some surprise to the president, who took an opportunity to converse with him on the

subject. Mr. Howe frankly informed him, that he found great stress was laid on some distinguishing peculiarities, for which he had no fondness, and that this was the reason he had not offered himself; that he was not disposed to censure others for their opinions, or to entertain any unkind thoughts respecting them, and if he could be admitted on catholic terms, he would readily become one of their number. The president kindly embraced him, and told him, that he should be admitted on the terms he proposed; and assured him it would be much to the satisfaction and edification of all concerned.

Mr. Howe was first settled as a preacher at Winwick in Lancashire. Sometime after, he was unexpectedly removed to Great Torrington in Devonshire. He was abundant in his labours, and his ministry was greatly blessed for the good of that people. While he remained in this place, he enjoyed a considerable share of tranquillity, and was much respected, not only by his people, but by the neighbouring clergy. He however lived in "*times which tried men's souls*," and some of his trials were very great. It was in the time of Mr. Howe, that Oliver Cromwell usurped the government of Great Britain. Such a revolution naturally exposed many of the clergy to great difficulties, and imminent perils. After Mr. Howe had been some years at Great Torrington, he went to London on some business, and was detained there over the sabbath. He had the curiosity to



be a hearer in the Chapel at White Hall. Cromwell was present, and fixed his eyes on him, and perceived by his dress, that he was a country minister. Something in the appearance of Mr. Howe gave Cromwell an idea, that he was an extraordinary man. A messenger was therefore sent to request Mr. Howe to visit the protector after the close of the public exercise. Upon coming to him, Cromwell requested him to preach before him on the next Lord's day. Mr. Howe was very reluctant, and modestly requested to be excused. Cromwell told him he should take no denial. Mr. Howe stated, that his people had been very kind to him; that if he tarried so long, they would feel uneasy, and think he slighted their respect. Cromwell engaged to write to them himself, and to send them a preacher, with whom they would be satisfied. This promise he fulfilled; and Mr. Howe preached for him one sermon, and then was urged to preach a second, and a third. Cromwell then determined to have him for his household chaplain; nor was it safe for Mr. Howe to deny him. But it was with great reluctance he complied, and removed to White Hall.

His situation in the family of Cromwell must have been very critical and trying. To please God, and not incur the displeasure of the protector, was no easy task. But Mr. Howe was in an eminent degree qualified for this perilous situation, being remarkable for prudence as well as for integrity. Crom-

well placed confidence in him, and of course he had considerable influence on many important occasions. This influence he employed in befriending others, rather than in enriching himself. Many of the royalists and episcopalians were befriended in those days of trouble, by the influence Mr. Howe had with the usurper. "It has been observed by several," says Dr. Calamy, "that there was hardly any man that was in an eminent station in those critical periods, and admitted to the knowledge of so many secrets as he, that was so free from censure in the changes that succeeded. A plain argument of uncommon conduct and caution." "He readily embraced every occasion that offered, of serving the interest of religion and learning, and opposing the errors and designs which at that time threatened both."

The Doctor also states, he never could find that Mr. Howe was accused by any one of improving his influence with those in power for enriching himself, or injuring those whose sentiments were known to be different from his. So disinterested was he in the use of his influence, that Cromwell once remarked to him in this manner; "you have obtained many favors for others; I wonder when the time will come, that you will move for any thing for yourself, or your family."

Some singular ideas with regard to a *particular faith in prayer and supernatural impressions* on the mind, by which a person would know that the particular favor he asked of

God would be granted, were adopted by Cromwell, and became prevalent in his court. These ideas were viewed by Mr. Howe as of a pernicious tendency, and he boldly preached on the subject, in presence of the protector. In the time of his preaching, he observed that Cromwell "knit his brows," and appeared to be very uneasy. After meeting, a person of distinction informed Mr. Howe, that it was his opinion Cromwell would be so incensed, that it would be difficult ever to make peace with him. Mr. Howe replied, "I have but discharged my conscience, and I can leave the event with God." From that time Cromwell was more cool in his carriage towards Mr. Howe, but never discoursed with him on the subject.

After the death of Oliver Cromwell, Mr. Howe continued as chaplain to his son Richard. The reign of Richard, however, was short, and when he was set aside, Mr. Howe returned to his people at Torrington. At the time of the *restoration* of the king, a kind of madness accompanied the general joy. Many were made offenders for a word, and the most cautious preachers were accused and censured, if they were not intoxicated in the same degree as their neighbours. Notwithstanding his great caution, Mr. Howe met with some difficulty. An accusation was brought against him, but on trial he was acquitted. One of his accusers fled from the town and was seen no more; the other cut his own throat, and was buried at the cross roads.

Further trials were in reserve for this good man. In the year 1662, an *act of uniformity* passed the two houses of parliament, by which many of the clergy were reduced to the necessity of violating their consciences, or ceasing to preach. On the day the act was passed, Mr. Howe preached two affecting sermons to his people, and they were all in tears. He could not comply with the terms of conformity fixed by the law, and therefore became a silenced nonconformist.

After the dissenting ministers had been silenced for three years, another act was passed respecting them, by which they were called upon, under a severe penalty, to swear, "that it was unlawful, upon any pretence whatever, to take up arms against the king—that they abhorred the traitorous position of taking up arms by his authority against his person, or against those commissioned by him in pursuance of such commission; and that they would not at any time endeavour any alteration of the government, either in church or state."

This occasioned great perplexity to the dissenting ministers, and they were divided in opinion as to the path of duty. Some took the oath without much hesitation; others hesitated, and Mr. Howe was of this number. However, after serious consideration he and nine others presented themselves to take the oath; but in writing they exhibited what they understood to be the intention of the oath, and in what sense they should take it, which was summarily this; that



the oath had no other meaning or end than to secure the person of the king and his authority against any *seditions attempts or practices*.

This explanation being candidly accepted by the court, they took the oath.

Mr. Howe continued in the western counties, went from one gentleman's house to another, and readily did any services, he was able to perform.

In 1668 he was persuaded to publish some of his writings, which were well received. But by the intolerant spirit, which then prevailed, he was kept out of employment, until he was reduced to straitened circumstances. At length he received an invitation from a man of high rank to go to Ireland. This he regarded as a kind interposition of providence in his behalf. In 1671 he set out with his eldest son, and soon after, his whole family removed to that country. There he became chaplain to lord *Massarene*, and was treated with great respect. His learning and piety, together with the influence of his lordship, procured him the esteem of the bishop of that diocese, and also of the metropolitan, who freely granted him liberty to preach in the public church in that town. Not only so, the archbishop, in a pretty full meeting of the clergy, told them, that he would have every pulpit, with which he had any concern, freely opened to Mr. Howe. In return for such kindness, Mr. Howe manifested his truly friendly and pacific spirit, and was useful to many. The smiles of

providence seemed to attend him in this place, and he published several pieces, which were highly esteemed; particularly a discourse on *the vanity of this mortal life*, and a treatise of *diligence in God*. This treatise was the substance of several sermons, which he had preached twenty years before at Great Torrington. He dedicated them to his friends in that place. In the dedication, speaking of the sermons as then published, he said to his friends, "They aim at the promoting of the same end which the course of my labors among you did, the *serious practice of the great things of religion*, which are known and least liable to question, without designing to engage you to or against any party of them, that differ about circumstantialia. They tend to let you see, that formality in any way of religion, without life, will not serve your turn; than which there is nothing more empty, sapless, and void, both of profit and delight. I have reflected and considered with some satisfaction, that this hath been my way and the temper of my mind among you. Great reason I have to repent, that I have not, with greater earnestness, pressed upon you the known and important things, in which serious christians do generally agree. But I repent not that I have been so little engaged in the hot contests of our age about the things wherein they differ."

He was deeply affected with the deplorable divisions which existed among professed christians. In a sermon which he preached at the funeral of Mr.

Mede, he expressed his thoughts in a striking manner on this subject. "I am," said he, "for union and communion of all visible christians; and for making nothing necessary, but what Christ has made necessary, or what is indeed necessary to one's being a christian. Such a union must be effected, not by mere human endeavours, but by an almighty spirit poured forth; which, after we have suffered a while, shall put us into joint, and make every joint know its place in the body; shall conquer private interests and inclinations, and overawe men's hearts by the authority of the divine law, which now, how express soever it is, little availeth against such prepossessions. Till then christianity will be among us a languishing, withering thing! When the season comes of such an effusion of the spirit from on high, there will be *no parties*. And amidst the wilderness desolation that cannot but be till that season comes, it matters little, and signifies to me scarce one straw, what party is uppermost. The most righteous, as they may be vogue, will be but as briars and scratching thorns; and it is better to *suffer by such, than to be of them.*"

Having quoted this passage, Dr. Calamy remarks, "I cannot help saying, that it never could be for the credit of any church to exclude one of such a make and spirit out of its enclosure."

Other events in the life of Mr.

Howe will demand notice. These will be reserved for a future number of this work. But, that our readers may not fail of being favorably impressed in regard to his character, we shall here quote some passages from the preface to his discourse on *the blessedness of the righteous*.

"The design of it is wholly practical. It hath little or nothing to do with disputation. If there be any, whose business it is to promote a *divided interest*, or who place the sum of their religion in an inconsiderable or doubtful opinion, it doth not unhallow their altars, nor offer any affront to their idol. It is indeed equally matter of wonder and complaint, that men can find so much leisure to avert from things in which there is so much pleasure and delight, unto what one would think hath little temptation or allurements in it—*contentious jangling*. What tragedies hath it wrought in the christian church! Into how weak and languishing a condition hath it brought the religion of professed christians! We have had a greater mind to *dispute*, than to *live*, and to *contend* about what *we know not*, than to *practise* the far greater things *we know*, and which more directly tend to nourish and maintain the divine life. We know that generally, by how much any thing is *more disputable*, the *less* it is conducive to the christian life. God hath graciously provided, that what we are to live by should not cost us dear."



THOUGHTS ON THE SOVREIGNTY OF GOD, AND  
THE BEST MANNER OF PREACHING ON THE  
SUBJECT.

Continued from page 73.

LET us farther consider what would be prudent in an ambassador, who is sent from a wise and good king to revolted subjects, to persuade them to become reconciled to their sovereign. In the designs and acts of such a king, there might be some things which an ambassador could not explain to the understandings of common people, in a manner which would clear the sovereign from suspicions of partiality or injustice. Those parts of the king's conduct, which could not be clearly unfolded to the understanding of the subjects, might be just and *highly important*; they might be the fruit of *extraordinary foresight* and *real benevolence*, and appear so to the ambassador, yet he might be sensible of the impracticability of explaining them in a manner which would do honor to the king in view of the subjects; that after all the light he could communicate, they would not be able to discern the *necessity*, the *importance*, or the *propriety* of those arrangements. What then would prudence dictate, as the best course for the ambassador to pursue? What would duty to his sovereign demand? If the subjects had some idea of these mysterious parts of the king's conduct, and should urge these things, as objections to the righteousness of the sovereign, or as evidences of partiality in him, or as grounds on which their rebellion might be justified;

it would surely behove the ambassador to vindicate the character of his sovereign according to his ability, and to show the transgressors that they were without excuse. From the general character of the king, the equity of his laws, the innumerable instances of his kindness and love; from what he had done to bring about a reconciliation, that the lives of his subjects might be spared, and from his long suffering towards the guilty, the messenger might lead the disobedient to infer the certainty, or at least the probability, that in other parts of his conduct the sovereign had conducted with the same benevolent regard to the welfare of the kingdom. He might lead those who were parents, to consider how common a thing it is in governing a family and providing for its welfare, for a kind father to adopt measures, the reasonableness and necessity of which cannot be fully explained to the satisfaction of his children. But children may have ground of confidence in a wise and good parent, and may believe that his designs and measures are right, while the reasons of his conduct may be concealed from them. Moreover, so far as it may be in the power of the ambassador to offer light, and to correct any misapprehensions respecting those parts of the king's conduct which were the ground of objection, he might prudently proceed. But

would it be wise and prudent in him, to be continually urging those things, which he himself can neither explain nor clearly understand? Does the excellency of a king's character, in the view of his subjects, appear from those branches of his administration, which are to them inexplicable? Do they discover the excellency of the king in those things, the reason of which they cannot understand? Surely they do not. Yet from what they do understand, they may be led to submit to what they do not understand, believing that the sovereign has good reasons for his conduct, whether they perceive them, or not.

God is a great King over all the earth. He deals with men as with rational beings. The ambassadors of his Son should treat with men as with rational creatures, and exhibit to their view such things as are calculated to excite in men exalted ideas of the *majesty* and *amiableness* of the Supreme Being, his boundless dominion, and the perfect equity of his government; that men may see the unreasonableness and danger of rebellion, the propriety and safety of obeying and trusting the Lord.

Such representations of the sovereignty of Jehovah, as would be abhorrent if applied to the government of an earthly prince, are certainly inadmissible and of injurious tendency. Tyranny is tyranny, by whatever sovereign it may be exercised. God claims no right to do wrong. Such is the equity of his government, and so manifest is this equity, that he ventures to ap-

peal to the consciences of the wicked themselves, and say, "Are not my ways equal? Are not your ways unequal?" This equity in divine government should be maintained by ministers; not by representing that things are equitable because they are done by God, but that they are done by him because they are equitable.

But is there nothing in the preaching of *some* ministers, which adds to the impropriety already illustrated? After having represented the sovereignty of God in a manner unconnected with benevolence; and that too with a temper *apparently unfeeling* and *overbearing*; do they not impute it to the wickedness of their hearers, if they do not love such doctrine?

If people do not love the character of God when it is properly displayed to their view, we may, indeed, justly infer the wickedness of their hearts. But surely it is no evidence that a man's heart is very wicked, that he is not pleased with a *partial, distorted* representation of the divine character, or of the government of God. Represent the conduct of any earthly sovereign in the manner in which the divine conduct is sometimes represented, and would it not be impossible for a good man to feel pleased with his character, or wish to be under his government? And can that character be *lovely* in God, which would be *hateful* in man?

We may inquire farther: Do not some preachers infer not only the wickedness of their hearers' hearts from the circumstance



of their being offended with such representations, but also infer their own *faithfulness* in declaring the counsels of God? Is it an unheard of thing, that a minister should infer his own *fidelity*, and rejoice in the inference, on being informed that such preaching had given offence? But what can be more unsafe, or delusive, than such an inference in his own favor? Why does he not likewise infer the *goodness* of his hearers, and his own *unfaithfulness*, when such of his discourses happen to be *applauded*? If *their wickedness* and *his faithfulness* may be safely inferred in the one case, *their goodness* and *his unfaithfulness* may be as safely inferred in the other.

It is not doubted, that many pious ministers have been in a degree chargeable with the faults illustrated in this dissertation. Misled by the imagined importance of some favorite tenet, they feel as though it must be introduced, in some form or other, on almost every occasion; they become forgetful or neglectful of the importance of exhibiting the benevolence of Deity, as the source of his operations; and as unmindful of the importance of communicating divine truth with "the meekness and gentleness of Christ." It is suspected, that the views which ministers habitually entertain of the nature of God's sovereignty must have influence on their own feelings in discoursing on the subject. If they habitually conceive of God, as so benevolent that he can have "no pleasure in the death of the wicked," and that all his sovereign acts proceed from a

wise and tender regard to the welfare of his kingdom; they will naturally discourse on the subject with such compassionate feelings, as are implied in the words of Paul to the Elders of Ephesus—"Therefore watch and remember, that by the space of three years *I ceased not to warn every one, night and day, with tears.*" But, on the contrary, if ministers habitually view the sovereignty of God as of a *despotic, arbitrary, unfeeling* nature, the same kind of sovereignty, which they attribute to Jehovah, they will insensibly exercise over the feelings of their hearers in their manner of preaching on the subject. And is it not this *unfeeling sovereignty*, assumed by the preacher, which, above every thing else, gives offence to his hearers?

By controversy and prepossession, the importance of any tenet, or idea, may be magnified, and a belief of it made to appear like the "one thing needful." And when the importance of an unimportant hypothesis is thus magnified in the view of a preacher, he is in continual danger of sacrificing the honor of Jehovah, and the best interests of his hearers, to the support of a favorite opinion.

If ministers wish the salvation of their hearers, it behoves them to learn how to preach from the example of HIM, who *spake as his Father taught him*. What are, and what are not, *essential* doctrines should be learned from Jesus. Is it not, to say the least, highly improper for the professed ministers of Christ, to represent a belief in any doctrine, as

essential to salvation, which was never so represented by Christ, or his apostles? What is this short of an implicit censure of the HEAD of the church, as being GROSSLY IGNORANT, or GROSSLY UNFAITHFUL AND UNKIND?

It would astonish a discerning and considerate person, to see a complete catalogue of the vari-

ous and contradictory opinions, which have, in one age or another, been taught as *essential doctrines of the gospel*; that were never so represented by any inspired teacher; and the most of which do not appear to have been so much as *thought of* by HIM, who was the *Founder* of the christian religion.

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“BE NOT CONFORMED TO THIS WORLD.”

THIS precept was addressed to men, who, by profession and by name, were separated from the society, in which they lived. The *world*, in the apostolic use of the term, signified the heathen inhabitants, from whose deplorable corruptions the christian converts had just escaped, but to whose licentious manners they were perpetually tempted to conform. And perhaps from the age of the apostles to the present, not a period can be selected, in which this admonition might not be properly repeated and enforced. Undoubtedly the influence of the christian system has meliorated the condition of society, has elevated the spirit of public morals, and enabled scattered individuals, in every age, to attain a degree of moral improvement, which in many periods of the world would have been considered impracticable or romantic. Still however this comprehensive name, *the world*, includes a degree of opprobrium, and notwithstanding the progress of knowledge, the advancement of civilization, and the prevalence of the gospel, the authority of the world's practice still

leans to the side of folly; and the wise man cannot yet esteem it the part of prudence to conform to its standard, or consult its opinion.

The precept of nonconformity to the world, is nothing more than this; thou shalt not follow the multitude to do evil. If that many headed monster had not retained, through every age, essentially the same character, we might regard the precept as intended only as a caution to a little band of christians in the midst of pagan idolaters. But we find that the mass of mankind are always idolaters. The worship of *Jupiter*, it is true, has ceased; but *riches*, *pleasures*, and *show*, number as many shrines as ever; and while the sculptured idols of the Greeks and Romans have been long since overthrown, a thousand shapeless, fantastic, and invisible powers are obeyed, under the indefinable, but comprehensive name of *fashion*. If then the present pursuits of the great mass of mankind resemble their pursuits eighteen centuries ago, and if also the social nature of man continues the same, his power of



imitation unimpaired, and his propensity to imitate unabated, it must readily be admitted, that the caution we have chosen at this time to illustrate, is neither superfluous nor severe. Be not conformed to this world in its spirit and its practices. These are the two topics, on which I shall offer a few remarks.

1. Be not conformed to the spirit of the world. If we look about us, we see the world full of busy beings, some laboring, only that they may be idle, and others enduring the toils of poverty, only that they may be rich, some serving, in order that they may command, others living recluse and solitary, in order to be famous hereafter. The spirit which drives them forward is the same. Their objects are exclusively terrestrial. Suppose that we should be assured from incontestable authority, that the apprehension of another life was all a chimera, and that nothing should be heard of man after his breath had left him, what essential alteration would be required in the present pursuits and employments of the world?

If you think that this censure, proceeding from a recluse and speculative observer, is too severe and indiscriminate, go out into the world, and examine for yourselves. Saunter through the streets, and inquire of the individuals who compose the tide of men, which is ever circulating through them, what is the object which they have now and ever in view; and you will find one acknowledging, that he is in pursuit of some new possession; another is hurrying to secure

what he already possesses; another you will see gazing about in listless vacuity, till some pleasure presents itself; another walking with irregular step, brooding over schemes of dignity and future fame; and another rambling without any object, merely because he has regularly rambled all his life. The ruling passion of the world is something short of holiness and heaven. The peculiar duties of religion are esteemed irksome interruptions, except on the days when no other business can be prosecuted. Men live, as if they were never to die; but it is hard to die, as if they were never to live again.

The spirit of a christian should always betray its divine original. Where he conforms to the world he conforms to its best examples; and where he stands alone, it is because he stands on higher ground than his neighbours, that he may be nearer heaven. The danger of the christian in an age of worldliness is not that he should commit a crime, or indulge habitual vices; but that he should so far insensibly conform to the manners of the age, as to induce the scoffer to insinuate, that he is capable of committing them. Nothing can persuade the christian to believe, that God would confer immortality upon a man for living precisely as he would have done, if he had known nothing of eternity—of heaven, or of hell. He is persuaded, that if the will of his God, the retributions of another life, and the intellectual pleasures of religion, should make no part of the motives of his actions, that he would

be altogether unfit to enter a state where there will be no riches to be accumulated by the worldly; no offices of emolument to be canvassed for by the proud, no gay sights to be attended by the trifler, no feasts prepared for the palate of the epicure, no wreaths and escutcheons to be inherited by the noble, no acclamations and flatteries made ready for the ambitious.

The christian in the midst of society is never its enemy, though he may sometimes appear to be a stranger. Like an emigrant in a foreign land, he is never entirely familiarised to the language, or reconciled to the manners of the inhabitants; and no flattering complaisance, no continuance of prosperity, no complication of business, can ever tempt him to forget his native country, even an heavenly. As the foreigner often casts a wishful eye towards the sea, which rolls between him and his friends, the christian is familiar with the contemplation of death, and often stretches his meditation toward the region of the just; and he longs to press that safe but distant shore. A dark flood indeed rolls between, but he is accustomed to the distant roar, and he sees through the mists the everlasting sungilt heights of the land of promise.

2. Be not conformed to the *practices* of the world. Here it would be in vain for us to attempt to enumerate the many customs of society, which contradict the spirit and even the letter of evangelical morality. We shall caution our readers against a few of the most established and palpable.

Who would believe, that among the disciples of Jesus Christ there could ever have been a doubt respecting the unlawfulness of *revenge*? Yet we suspect there are many, who would be unwilling to abjure the name of christians, who indulge without remorse the spirit of retaliation, and who are never ready to be reconciled, till satisfaction is made to their wounded honor. If a period should ever arrive, when the pleasing visions of a millenium shall be realised, and the lion lie down in quiet with the lamb, it will hardly be believed, that, in any age of christianity, it was thought *not* irreconcilable with the character and profession of a christian, to wash out an affront in the blood of the offending brother. Perhaps none of us will be called to this trial of their humility; but it is best for us all to consider what would be our determination, if we should be placed in a situation where the eyes of the world were turned upon us, and the voice of society were crying out, *Revenge*.

Conform not to the world by encouraging the neglect, into which the duties of piety have fallen. I refer now especially to those family acknowledgments at the throne of grace, which were once esteemed as indispensable a part of the domestic arrangement, as the daily provision of food for the household. But now, alas! palaces rise unconsecrated by devotion, and families multiply, and divide, unhallowed, and unblessed. What! does our thankfulness diminish, as our blessings are multiplied; and in the midst of



greater prosperity have we less time than our forefathers for the offices of devotion? Does the business of the day proceed the more successfully, because it has not been commenced with prayer, or are we engaged in pursuits on which we have not the courage to beg a blessing? Is that repast the sweeter, which is not prefaced with a petition, and that day most free from care, whose worldly course is least interrupted by a recollection of him whose hand upholds us, and whose arm bears the weight of creation? Christians, these things ought not so to be.

Lastly, be not conformed to this world, by neglecting the ordinances of the gospel. It is true, when you are invited to the table, you are promised nothing more, than the satisfaction and

improvement which arises from intelligent and conscientious obedience to the authority of Christ. You are offered indeed no accession of influence, no worldly dignities, no earthly wealth; but you are promised what is better. You are promised opportunities of improvement, opportunities of benevolence, opportunities of worship, opportunities of preserving among men by your example the memory of their Saviour, of encouraging by your presence the tempted or timorous disciple, and of recommending to an inconsiderate and dissolute age a religion of purity, of solemnity, and consolation. Neglect not, then, such institutions; be not in this respect conformed to the world, for the fashion of it passeth away. "The Lord is at hand."

#### DR. CAMPBELL ON MYSTERY.

IT is presumed, that many of our readers will be instructed and gratified by reading what Dr. Campbell has written on the terms *mystery*, *blasphemy*, *schism*, and *heresy*. In this and some following numbers will be given AN ABRIDGEMENT of his ninth "PRELIMINARY DISSERTATION."

##### OF MYSTERY.

"WE all know, that by the most current use of the English word *mystery*, i. denoted some doctrine, to human reason incomprehensible; in other words, such a doctrine, as exhibits difficulties, and even apparent contradictions, which we cannot solve or explain. Another use of the word, which is often to be met with in ecclesiastic writers of former ages, and

in foreign writers of the present age, is to signify some religious ceremony or rite, especially those now denominated sacraments. In the communion office of the church of England, the elements, after consecration, are sometimes termed *holy mysteries*. But this use seems not now to be common among the protestants; less, perhaps, in this country, than in any other.

"When we come to examine the scriptures critically, and make them serve for their own interpreters, we shall find, if I mistake not, that both these senses are unsupported by the usage of the inspired penman. After the most careful examination of all

the passages in the New Testament, in which the Greek word occurs, and after consulting the use of the term by the ancient Greek interpreters of the Old, and borrowing aid from the practice of the Hellenist Jews, in the writings, called Apocrypha, I can find only two senses, nearly related to each other, which can strictly be called *scriptural*. The first, and what I may call the leading sense of the word, is a *secret*, a thing not disclosed, not published to the world, though perhaps communicated to a select number.

“Now let it be observed, that this is totally different from the current sense of the English word *mystery*, something incomprehensible. In the former acceptance, a thing was no longer a mystery, than whilst it remained unrevealed; in the latter, a thing is equally a mystery after the revelation, as before. To the former we apply properly the epithet *unknown*; to the latter we may, in a great measure, apply the term *unknowable*. Thus the proposition, that God would call the Gentiles, and receive them into his church, was as intelligible, or comprehensible, as that he once had called the descendants of the patriarchs, or as any plain proposition, or historical fact. Yet, whilst undiscovered, or, at least, veiled under figures and types, it remained, in the scripture idiom, a *mystery*, having been hidden from ages and generations. But, after it had pleased God to reveal this his gracious purpose to the apostles by his Spirit, it was a *mystery* no longer.

“The apostle, speaking of the

antichristian spirit, says, *the mystery of iniquity doth already work*. The spirit of antichrist hath begun to operate; but the operation is latent and unperceived. The gospel of Christ is a blessing, the spirit of antichrist is a curse. Both are equally denominated *mystery*, or *secret*, while they remain concealed.

“I shall be much misunderstood, if any one infer, from what has been now advanced, that I mean to signify, that there is nothing in the doctrines of religion, which is not, on all sides, perfectly comprehensible to us, or nothing from which difficulties may be raised, that we are not able to give a satisfactory solution of. On the contrary, I am fully convinced, that in all sciences, particularly natural theology, as well as revelation, there are many truths of this kind, whose evidence, such objections are not regarded, by a judicious person, as of force sufficient to invalidate.

“The foregoing observations will throw some light on what Paul says of the nature of the office, with which he was vested: *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God*—dispensers to mankind of the gracious purposes of heaven, heretofore concealed, and therefore denominated secrets. Nor can any thing be more conformable, than this interpretation, both to the instructions given to the apostles, during our Lord’s ministry, and to the commission they received from him. In regard to the former, he tells them—*To you it is given to know the mysteries of the kingdom of heaven: no secret, re-*



lating to this subject, is withheld from you: *but to them it is not given; that is, not yet given.* For these very apostles, when commissioned to preach, were not only empowered, but commanded, to disclose to all the world the whole mystery of God, his secret counsels in regard to man's salvation. And that they might not imagine, that the private informations, received from their Master, had never been intended for the public ear, he gave them this express injunction, *What I tell you in darkness, that speak ye in light. And what ye hear in the ear, that preach ye upon the house-tops.* He assigns the reason, the divine decree; a topic, to which he oftener than once recurs. *There is nothing covered, that shall not be revealed, and hid, that shall not be known.* Again: *There is nothing hid, that shall not be manifested; neither was any thing kept secret, but that it should come abroad.* This may serve to explain to us the import of these phrases, which occur in the Epistles, as expressing the whole christian institution, *the mystery of the gospel, the mystery of the faith, the mystery of God, and the mystery of Christ;* mystery, in the singular number, not mysteries, in the plural, which would have been more conformable to the modern import of the word, as relating to the incomprehensibility of the different articles of doctrine. But the *whole of the gospel*, taken together, is denominated *the mystery*, the grand secret, in reference to the silence or concealment, under which it was formerly kept; as, in like manner, it is styled the

revelation of Jesus Christ, in reference to the publication afterwards enjoined.

"I signified before, that there was another meaning, which the term *μυστηριον* sometimes bears in the New Testament. But it is so nearly related to the former, that I am doubtful whether I can call it other than a particular application of the same meaning. However, if the thing be understood, it is not material which of the two ways we denominate it. The word is sometimes employed to denote the figurative sense, as distinguished from the literal; which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. It is plain, that, in this case, the term *μυστηριον* is used comparatively; for however clear the meaning intended to be conveyed in the apologue, or parable, may be to the intelligent, it is obscure, compared with the literal sense, which, to the unintelligent, proves a kind of veil. The one is, as it were, open to the senses; the other requires penetration and reflection. Perhaps there was some allusion to this import of the term, when our Lord said to his disciples, *To you it is given to know the mystery of the kingdom of God; but to them that are without, all these things are done in parables.* The apostles were let into the secret, and got the spiritual sense of the similitude, whilst the multitude amused themselves with the letter, and searched no farther.

"In this sense, *mystery* is used in these words: *The mystery of the seven stars, which thou sawest in my right hand, and the seven*

golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches. Again, in the same book: *I will tell thee the mystery of the woman, and of the beast that carrieth her, &c.* There is only one other passage, to which this meaning of the word is adapted, and on which I shall have occasion to remark afterwards: *This is a great mystery, but I speak concerning Christ and the church.*

“Before I finish this topic, it is proper to take notice of one passage, wherein the word *μυστήριον*, it may be plausibly urged, must have the same sense with that, which present use gives to the English word *mystery*, and denotes something, which, though revealed, is inexplicable, and, to human faculties, unintelligible. The words are, *Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* I do not here inquire into the justness of this reading, though differing from that of the two most ancient versions, the Syriac and the Vulgate, and some of the oldest man-

uscripts. The words, as they stand, sufficiently answer my purpose. Admit then, that some of the great articles enumerated may be justly called mysteries, in the ecclesiastical and present acceptation of the term; it does not follow, that this is the sense of the term here. When a word in a sentence of holy writ is susceptible of two interpretations, so that the sentence, whichever of the two ways the word be interpreted, conveys a distinct meaning, suitable to the scope of the place; and when one of these interpretations expresses the common import of the word in holy writ, and the other assigns it a meaning, which it plainly has not in any other passage of scripture, the rules of criticism manifestly require, that we recur to the common acceptation of the term. Nothing can vindicate us in giving it a singular, or even a very uncommon signification, but that all the more usual meanings would make the sentence involve some absurdity or nonsense. This is not the case here. The purport of the sentence plainly is, ‘Great, unquestionably, is the divine secret, of which our religion brings the discovery; God was manifest in the flesh,’ &c.”

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*Illustrations of passages in the New Testament, which refer to climate, places, offices, sentiments, manners, and customs among the Jews, in the time of our Saviour.*

Continued from page 85.

14.

Luke ii. 46. “They found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.”

In what part of the temple was Jesus? and how could he be sitting in the midst of the doctors?

We answer the first inquiry, by



giving a general idea of the construction of the temple.

This superb edifice was divided into three principal parts. The first was *the most holy place*, or, *the holy of holies*. The second was *the holy place*, where the priests every day, morning and evening, offered incense at the hour of prayer, and lighted the lamps. The third was *the court*, which was divided into two parts, one of which was occupied by the priests, who offered the sacrifices, and the other by the people. This great court was surrounded by porticos, in which there were various apartments, for the ministers of the temple, for the sacred vessels, the sacerdotal habits, the offerings of the faithful, and for the doctors, who assembled there, to give lessons to their disciples.—It was in one of these apartments that Jesus was found by his mother.

The expression of the Evangelist, that Jesus was *in the midst* of the doctors, means no more than that he was *with* them. Philo says, that the doctors sat in the synagogue, on elevated seats, and their disciples, or scholars, at their feet, on benches, or mats. Paul makes allusion to this custom when he says, that he was *brought up at the feet of Gamaliel*. (Acts xxii. 3.) It is probable that Jesus, in the same manner, sat at the feet of the doctors. So we find Mary, sitting at *his* feet, to hear his word.

It was permitted, and was customary for pupils, or for any one who was present, to propose to the ruler, or to the whole Sanhedrim, any doubts of which they would obtain a solution. No

questions indeed could be more idle, and no doubts more absurd, than those, which were often proposed on these occasions. From the days of Moses, say the rabbins, to the days of Gamaliel, disciples stood while they learned the law; but when Gamaliel died, the world became sick, and disciples sat while they were taught.—Hence the tradition, that when Gamaliel died, the glory of the law departed.

All who were under twelve years of age, were called by the Jews *little children*. A child at that age became *a son of the commandment*, because it was the time in which they required him to enter upon the study of the law.—Hence probably the custom of carrying children at that age to the passover. At an earlier age, Jesus would not have been received among the doctors; but the simple fact of his proposing questions to them, excited in them no surprise, as the privilege was, at that age, allowed to all.

We are not informed what were the questions, which Jesus proposed to the rabbies; but the object of their studies was the law and the prophets; and this was the only knowledge, which was valued in the nation. The question which was then deemed the most important of all, and which was agitated in their schools with the greatest interest, concerned the Messiah. Next to God, he was the principal object of their faith and hope. It is probable therefore that he asked, when they thought the Messiah would appear? what would be his character? what the signs of his coming? how he would be

known? what would be the nature of his kingdom? and what were the blessings, which he would bring to the nation?—But whatever were his questions, *they that heard him were astonished at his understanding and his answers.* [See Beausobre's Diss. 12, sur les evenemens les plus memorables du Nouv. Test. Lightfoot's Hor. Heb. in text, Wotton's Diss. on the traditions and usages of the scribes and pharisees, v. i. pp. 196, 194.

15.

Luke iii. 1. "In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and the region of Traconitis, and Lysanias Tetrarch of Abilene."

Lardner, in his credibility of the gospel history, has made a very elaborate examination of these "notes of time, which are mentioned by the Evangelist." To most of our readers, the subject would neither be very interesting nor profitable; but any who wish information on the subject, we refer to the first vol. of his works, pp. 339—383.

Jesephus says that Pilate governed Judea ten years; from the 12th or 13th of Tiberius, to his 22d, or 23d year. In his temper, he was obstinate and impetuous, and little regarded the sentiments, the customs and the feelings of the Jews. He well knew, that former governors, on account of the abhorrence which the Jews felt of every image and representation of the kind, had not carried the ensigns of Cæsar within the city of Jerusalem; but avail-

ing himself of the secrecy of night, Pilate brought them in; and when the Jews, in vast numbers, for five continued days and nights, had besought him to remove them, on the sixth, after deceiving them by a pretence of bringing their petition to a trial, he caused them to be surrounded by soldiers, and threatened to massacre every one if they did not retire. The Jews immediately prostrated themselves again, and uncovering their necks, cried out, that they had rather die in the most disgraceful manner, than to submit to so impious a violation of their laws. Astonished and overcome by their inflexible resolution, he caused the ensigns to be carried back to Cæsarea.

There is another similar fact, which tends at once to illustrate the character of Pilate and of the Jews. He intended to dedicate some golden bucklers to Tiberius, in the palace of Herod; not so much that he might honor Tiberius, as that he might vex the Jews. No sooner was this known to the people, than they commissioned some of their most respectable citizens, to beg of Pilate not to make this innovation upon their laws. For some time he was inexorable; but when threatened with an appeal to Cæsar, in which he feared that his rapines, cruelties, murders, and other crimes would be disclosed, he relented and encouraged them;—but the threatened appeal being made, Tiberius immediately ordered him to remove the bucklers from Jerusalem.

Luke tells us, (ch. xiii. 1.) that Pilate caused a number of Galileans to be slaughtered, while



they were sacrificing in the temple. These were probably followers of Judas Gaulonita, who made himself obnoxious to the governor, by teaching doctrines, which opposed subjection to the Roman empire. This fact is rendered interesting to us, by the use which was made of it by our Saviour; for he availed himself of it to correct the prevailing and erroneous sentiment, that men must therefore be greater sinners than others, "*because they suffered such things;*" and to check that disposition to judge others, rather than ourselves, which ever has been, and while it is indulged, ever will be a powerful restraint of our own moral and religious improvement. But who these Galileans were, or why Pilate ordered them to be put to death, is not known with certainty. To defray the expenses of a canal, by which he was bringing water to Jerusalem, he robbed the treasury of the temple; and Phi-

(To be continued.)

lo the Jew says, that for money, he pronounced any sentence that was desired. I have here adduced these circumstances of his character and life, because I would afterwards have occasion only to refer to them. They entirely explain the peculiarities of his conduct, in the trial of our Lord; and in the surrender of Jesus, of whose innocence he was convinced, to his envious and malicious enemies.

See Calmet on the word Pilate; Lightfoot's Hor. Heb. tom. ii. pp. 784, 785. Grotius on Luke xiii. 1.

The word *Tetrarch*, implies a governor of a fourth part of a country. But it was sometimes otherwise applied, as it is here by the Evangelist; for Herod (the father) divided his kingdom only into *three* parts. Tetrarchs were however considered as princes, and sometimes were complimented even with the name of kings.

Beausobre and L'Enfant's Introduction, p. 123.

## ON DOXOLOGIES.

To the Editor of the Christian Disciple.

SIR,

As protestant christians of all denominations professedly embrace the scriptures of the Old and New Testament as worthy of all acceptance, and as the only infallible rule of faith and practice, is it not desirable that they should agree in allowing that scriptural expressions, in relation to doxologies, are entitled to more respect than those of human inventions? Is it not also a question of very serious import, whether scriptural doxologies have

not an obligatory claim to our practical regard? Is it not then much to be regretted, that a departure from scriptural words and phrases, with respect to this subject, should so frequently take place in our religious assemblies, and such words and phrases substituted, as by many devout worshippers, are considered as highly improper, and as derogating from that respect which is due to the scriptures, and to their divine Author? With the view to ex-

cite a more serious attention to this subject, I shall furnish you with a collection of all the doxologies I have discovered in the New Testament; which you will have the goodness to publish, should you think the publication will be contributory to the improvement and benefit of the Christian Disciple.

## DOXOLOGIES.

Of him, and through him, and to him are all things: to whom be glory forever. Amen. Rom. xi. 36.

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began—to God only wise, be glory through Jesus Christ, forever. Amen. Rom. xvi. 25, 27.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv. 57.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. 2 Cor. i. 3.

To God and our Father, be glory forever and ever. Amen. Gal. i. 4, 5.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph i 3.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. Eph. iii. 20, 21.

Now unto God and our Father

be glory forever and ever. Amen. Philip. iv. 20.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen. 1 Tim. i. 17.

The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see—to whom be honor and power everlasting. Amen. 1 Tim. vi. 15, 16.

The Lord shall deliver me—to whom be glory forever and ever. Amen. 2 Tim. iv. 18.

Now the God of peace, &c.—to whom be glory forever and ever. Amen. Heb. xii. 20, 21.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation. 1 Pet. i. 3, 4, 5.

The God of all grace—to him be glory and dominion forever and ever. Amen. 1 Pet. v. 10, 11.

Our Lord and Saviour Jesus Christ, to him be glory both now and forever. Amen. 2 Pet. iii. 18.

Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25.



Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion forever and ever. Amen. Rev. i. 5, 6.

Glory, and honor, and thanks to him who sitteth on the throne, who liveth forever and ever.— Rev. iv. 9.

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. Rev. v. 13.

Salvation to our God which sitteth upon the throne, and unto the Lamb. Rev. vii. 10.

Blessing, and glory and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. Rev. vii. 12.

Salvation, and glory, and honor, and power unto the Lord our God. Rev. xix. 1.

In addition to the above, the following texts, by making some verbal alterations, may be considered as doxologies : Rom. vii. 25. Eph. v. 20. 1 Pet. iv. 11. Rev. iv. 11. Rev. xi. 13, and 17.

The doxologies or ascriptions in the above quoted texts, are the whole, it is believed, which are contained in the New Testament scriptures; and as they were, "given by inspiration of God," it ought readily to be admitted, that they are neither deficient nor redundant, either as to words or object. Can it *reasonably* be pretended, that in doxologies any words can be used, which are more correct or more expressive of the mind and will of God, than those which were suggested by his own Spirit? Or can it rea-

sonably be urged, that christians are required to use doxologies, which convey ideas not warranted by any one of those which were inspired?

The writer of this article has no desire to injure the feelings of any of his brethren by exhibiting the doxologies in common use at this day in contrast with those which have been quoted from the pages of inspiration. He would, however, most respectfully and affectionately invite the attention of christians to the subject. He thinks a little candid reflection will convince any person of discernment, that the contrast is of such a nature, as must imply defect or error, either in those doxologies given by inspiration, or in some of those which have been substituted in their room ; and he devoutly hopes, that the defect or error will be sought out and corrected. Why was the Holy Spirit omitted in every inspired doxology? Must there not have been some weighty reason for this omission? Will it be safe for us to *suppose a defect* in the scriptures in this particular, and to *supply the defect by adding to God's word*? May we not with more safety to ourselves, more respect for the scriptures, and more reverence for that Divine Being, by whom they were inspired, adopt the doxologies as they now stand in the sacred pages, and suspend all attempts to *mend* them, until we shall have further revelations on the subject?

As these queries are highly interesting and important, it is devoutly hoped, that they will be allowed a correspondent consideration. Should this hope be happily realized, the writer of

this is fully persuaded that the consequences will be such, as to gladden the hearts of many experimental, and orthodox christians. N—E.

## ON HUMILITY IN THE INVESTIGATION OF CHRISTIAN TRUTH.

Continued from page 94.

In the last number I proposed to consider the nature and properties of that humility, which we ought to carry with us into our investigation of christian truth. I observed, that this humility is founded in a conviction of our ignorance, and of our exposure to error; and I offered several remarks to impress the sentiment, that we are very ignorant and very fallible beings. I now come to consider the influence which this conviction should have on our temper and conduct. In this, humility chiefly consists. The mere conviction of our ignorance and fallibility is of little value. Every man in a degree possesses it. Every man will tell you, and tell you with sincerity, that his views are narrow, that he has often erred, that there are many things too vast to be grasped, many too intricate to be traced, and many too subtle to be detected by his imperfect vision. Still all men are not humble. It is one thing to admit a truth, and another to reduce it to practice. Now it is a practical regard to the sentiments which I have endeavoured to illustrate, which constitutes humility. We are humble only, as far as we possess and discover the disposition and habits which these sentiments are suited to produce. What then are these dispositions and habits?

1. A strong and operative desire of extending and improving our views of christian truth may be mentioned as the first disposition, which ought to spring from a conviction of our ignorance and fallibility. Do we know little? then we should labor to know more. Of what avail is it to feel our mental wants, if we do not strive to supply them? Of what avail to reflect on the little progress we have made, unless we are induced to quicken our steps? Christians are too apt to think, that there is virtue in merely perceiving and lamenting their imperfections. But the humility, which stops here, is unworthy the name. It may even prove injurious, by weakening the tone of the mind, and rendering it abject and desponding. True humility does not spend its time and strength in brooding with motionless and unavailing grief over its many imperfections. It is a spring of exertion. It teaches us indeed to count our present attainments trifling—but not to despise our nature and faculties. Of these we cannot think or speak too highly. They bear the signature of God, the indications of immortality, for they are capable of endless improvement.—Christians! it is true, that your knowledge of religion is very limited. This you should feel; but at the same moment remem-



ber, that your knowledge may be extended, and that God has set no limits to the progress of your minds. Remember, that you have only begun to learn, that you are reading only the first pages of the volume of truth, and that nature, and providence, and scripture are continually offering you accessions of wisdom. Would you practise on the doctrine, that you are very ignorant and imperfect? Then strive to improve. Often place yourselves with reverent and docile minds at the feet of the great Teacher from heaven. Let all your faculties be roused by the thought, that God is speaking to you, by the lips of his Son, on subjects the most interesting and sublime. Study the divine word, as the only unerring rule of faith and practice. Collect on it the powers of your minds. Go back to the age when it was written. Borrow from history and from providence, illustrations of its difficulties. Observe its connexions; compare its various parts; and thus ever seek to extend and correct your conceptions of its doctrines. This exercise of the faculties will give richness and variety to your moral and religious knowledge. Your present dim and wavering perceptions will be changed into clear and permanent convictions. Truths which are now confessed with the lips, instead of being felt by the heart, will rise before you, as important and delightful realities.

2. *Caution in forming our religious opinions* is another habit of mind, which a sense of our ignorance and fallibility should lead us to cultivate. Are we so

prone to lose our path? Then we should move with a deliberate step; we should cast round us a watchful eye; we should carry with us a salutary fear. From the present narrowness and imperfections of our minds, our first views are necessarily partial. Our first impressions are never precisely conformed to the truth. We must give ourselves time to penetrate beneath the surface; to remove from a subject what is accidentally associated with it; to survey it on every side; to examine it at different times, in different lights, and in different states of minds; or we must not hope that our decisions will be correct.—My friends, beware of precipitate judgments. Patient attention is the price of truth. You know nothing of yourselves, nothing of your mental weakness, if you hope by casual and careless thought, to attain to just and enlarged apprehensions. You have reason to doubt the correctness of your sentiments, just in proportion as you have been wanting in deliberate inquiry.

This caution of mind is particularly necessary in the investigation of subjects, which have perplexed and divided the best and wisest men. Such subjects, you may be assured, are attended with serious difficulties. Had the path been plain, so many would not have erred. Fear to tread with rashness, where the wise and good have so often gone astray.

You should above all take with you this caution in examining opinions, to which you are strongly inclined by your constitution, or education, or your condition in

in life. On these opinions you cannot easily be impartial. It requires no common effort to rescue the understanding from the thralldom of passions and prejudices, which every thing within and around you has tended to confirm. The sentiments which were first instilled into your tender minds, and which the multitude about you are ever expressing, may indeed be true. But whether true or false, you are strongly tempted to receive them; and you should therefore weigh, with scrupulous care, the arguments, by which they are supported. If you cast a hasty glance over the world, you see whole nations receiving from their ancestors the grossest errors, and transferring to them the veneration which is cherished towards those, from whom they have been derived. If you look round on individuals at home, how many do you observe seduced from truth by their ruling passions, perhaps by passions which are very powerful in your own breasts. Can you see this, and yet feel no distrust of yourselves, no sense of your own danger, and of your own need of caution and patient research?

3. *A willingness to listen to objections* is another most important disposition, to which we are directly led by a serious consideration of our ignorance and exposure to error. This is one of the most decided marks of true humility—worth more than a thousand loud professions of our unworthiness and imperfections. I would that it were as common as it is just and honorable. Even good men are sometimes sadly

deficient here. They are willing to have any thing assailed rather than their opinions. But, my friends, you say that you are fallible. Why then this reluctance to reexamine your opinions, or to hear them opposed? Why this propensity to settle down in your present convictions as undoubted truths? There are indeed great & obvious principles, so established by the scrutiny and experience of ages, so dear to all the virtuous, so accordant with the best principles of our nature, and so essential to human improvement and happiness, that we are authorized to consider them as placed beyond dispute. But how few are these truths, compared with the whole number of your opinions! Most of your sentiments rest only on probable evidence, and many have been viewed in very different lights, by men as intelligent, unprejudiced, and upright, as yourselves. Is it not more than possible, that on some of these subjects you have erred; and does not your observation of others teach you, that you may have erred on the very points, which you hold with the most unwavering confidence? How readily then should you listen to objections from men, who appear to be conscientious in their inquiries, and who dispassionately offer to you what they deem more just and beneficial sentiments, than those you have embraced? Your reluctance to submit your opinions to scrutiny is suspicious. It argues a latent fear of the result of inquiry. It is too often the refuge of conscious weakness, of timid yet stubborn error. Listen patiently to the arguments which



are directed against your favorite sentiments. Look at them with a steady eye. Meet them in all their force. Do not examine them with a settled purpose to evade them. Be truth your single aim. Especially be not *angry* when your opinions are assailed. Many resist opposition to their sentiments, as if it were an insult. But why should you consider an honest objector as an enemy? If he attack your errors, he is an invaluable friend, and if he oppose the truth, his good intention still entitles him to respect. To repel objections with passion betrays both weakness and pride, and most effectually bars the mind against the entrance of truth.

This openness to conviction, which has now been recommended, is one of the noblest virtues. It is infinitely more valuable than learning or genius. It is the foundation of improvement, and the surest defence against error; and yet how many want it! How many hate that light, which exposes the weakness of some long cherished opinions! How many refuse to hear or to read whatever assails their favorite system! How many attach a sanctity to every doctrine they receive, and shrink from doubts, as from undisguised impiety! With all our humble confessions, what strangers are we to the weakness of our nature!

4. *Modesty in advancing and enforcing our sentiments* is another disposition which ought to spring from a sense of our ignorance and fallibility. Surely it does not become beings, so erring as we are, to claim submission,

to offer ourselves as guides, to impose authoritatively our belief on other minds. Who are *we*, that we dictate so positively, menace so angrily, and labor so much to subdue the understandings of our fellow beings? Where are the seals and proofs of our infallibility? We are as weak as others; and yet we cannot rest, until we have brought them to subscribe to our decisions.

But it is said, must we not be zealous for the truth? must we not lift up our voices against error? Zeal for truth is a noble quality. But in what does it consist? In forcing our sentiments upon others? Then the fathers of the Romish church are the brightest patterns of this virtue. Genuine zeal for truth displays itself in presenting clearly and persuasively to our fellow beings the evidences of what we deem important truth. It does not storm their minds with denunciation and positive assertion; but only asks to be heard with seriousness and candor, and invites and urges them to think and to judge for themselves. This is the only influence which benevolence and humility permit you to employ over the minds of men. Beware of exerting any other. Beware of wishing to be heads, and to give the hue of your own minds to all around you. This passion for spiritual power is very common, and has done incalculable injury. It has reared and sustained many a fabric of superstition. To accomplish its end, to establish its control over the faith of mankind, it assails the timid with threats, and the credulous with confident asser-

tions. It pours out invective on men of independent minds, and teaches the multitude to recoil from them with instantaneous horror. By these means the most galling yoke is imposed on men. Their understandings are enslaved. They dread to inquire. A tremendous account is to be rendered by those, who, instead of being clothed with humility and love, thus lord it over God's heritage, arrest the progress of the mind, and multiply obstructions in the path of truth.

5. *Candid judgment of those who differ from us* is another important habit, which all who feel their ignorance and fallibility ought to cherish. Surely beings so limited in views, and so prone to err as we are, ought not to hurl contempt and reproach on men, whose lives bear witness to their sincerity, and to whom we have nothing to object but this, that they cannot subscribe to our interpretations of scripture. Christian, what is the mighty crime, for which you denounce and exclude your brother? Is it difference of sentiment? But does he differ more from you, than you from him? Do you say, he is in error? But has he not capacity equal to yours? Is not his life as blameless? Is not *your* mind exposed as well as his to unfavorable biasses? How then are you sure, that *you* are not the wanderer, that *you* do not need from others the tenderness and forbearance, which you are so prone to withhold? But grant that your brother has erred in judgment—is this a ground of condemnation? To err is human. The best christian is not free from mistake.

Good men have often adopted injurious opinions. Who that belongs to such a race will presume to take the seat of judgment, and pronounce on his brother, to whose heart he is a stranger, and whose life is irreproachable, that his errors are the fruits of a depravity, which deserves the vengeance of God, the censures of the church, and the abhorrence of christians?

Lastly—*Earnest prayer* is another important habit, to which we should be led by a knowledge of our blindness and errors. God is the father of lights, the source of wisdom, ever present to our minds, and able to guide us to the truth. In his word, he invites us to ask wisdom, and by an unseen influence he will enlighten the humble suppliant, and preserve him from all fatal error. Let devotion be united with all our studies. The conviction which devotion will cherish, that the operations of our minds are always naked and open to the eye of God, will do more than any other means to repress every corrupt bias, and to give uprightness to our inquiries.

Thus I have endeavoured to unfold that humility, which should attend our pursuit of divine truth. May God dispose us to cherish and practise it. For want of this, the world is filled with error, the church is broken into factions, christians are alienated, and the gospel of peace becomes the instrument of enmity and discord. Let the words of the Lord Jesus be written on our hearts—“He that exalteth himself shall be abased, but he that humbleth himself shall be exalted.”



## EXTRACTS FROM "CHRISTIAN MORALS, BY HANNAH MORE."

"PREJUDICE, if not altogether invincible, is perhaps the most difficult of all errors to be eradicated from the human mind. By disguising itself under the respectable name of firmness, it is of infinitely slower extirpation than actual vice."—

"Yet though it may incidentally be attached to a good man, there are few errors more calculated to estrange the heart from vital religion, because there are none under which men rest so satisfied. Under the practice of any immorality they are uneasy, and that uneasiness may lead to a cure; for the light of natural conscience is sufficiently strong to shew, that sin and peace cannot dwell together. But prejudice effectually keeps a man from inquiring after truth, because he conceives that he is in full possession of it, and that he is following it up in the very error that keeps him so wide of it. Or if, with the Roman governor, he ask "what is truth," like him he turns away for fear of an answer.

"Even probity itself is not of sufficient force to guide our conduct; we see men of sound integrity and of good judgment, on subjects where prejudice does not intervene, acting, where it does, below the standard of ordinary men, governed by a name, carried away by a sound. It makes lovers of truth unjust and converts wisdom into fatuity. It must therefore be an enlightened probity, or we may be injuring our fellow creatures, when we persuade ourselves we are doing

God service. Paul does not appear to have been a profligate, but to have been correct, zealous, and moral, and to have earned a high reputation among his own narrow and prejudiced sect. His error was in his judgment. The error of Peter was in his affections. A sudden touch of self-love in this vacillating, but warm-hearted disciple, made him dread to share in his Master's disgrace. But in this case, a single penetrating glance melted his very soul, brought him back to contrition, repentance, and love. To cure the prejudices of Paul a miracle was necessary."

"We should not however very severely censure any for the mere opinion they form, this being a matter of the judgment, rather than of the will; the true object of censure is their conduct under this false impression, in acting as hostilely as if their opinion was founded on the best ascertained facts. If we are all more or less prejudiced, it does not follow, that the conscientious act upon the feelings which the prejudice has excited. The harsh and the intolerant, indeed, let loose upon their adversaries all the bad passions, which this disposition to prejudge opinions has stirred up; while the mild spirit, in which christianity governs, will conduct itself with the same general kindness, as if no diversity of opinion subsisted." Ch. x.

The work, from which the foregoing extracts were taken, has recently been published in this country. This first American edition is however copied

from the *fourth* London edition, which circumstance shows the celebrity of the work in Great Britain. The remarkable talents and industry of this female are not more to be admired, than the amiable spirit of piety and benevolence, which appears in her writings. We hope her "Christian Morals" will have a salutary effect on the minds and manners of christians in this land. As the subject is of great importance, and one in which all classes of people are concerned, it is a matter of regret, that the style

is not more adapted to the capacities of the unlearned.

In recommending the work, we do not become responsible for the correctness of every opinion entertained by the author. The best writers and the best writings are not free from imperfections; and for a person to treat a pious book with disregard, because it happens to contain a few thoughts inconsistent with his own opinions, is a mark of an inconsiderate, disingenuous, illiberal, and unchristian temper.

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## POETRY.

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### SELF-DEDICATION.

ALMIGHTY Author of surrounding  
worlds,  
Parent of man, for whose delight and  
use  
This earth was made so fruitful and  
this sun  
Taught to diffuse his vernal light and  
heat,  
Through ev'ry part of his extensive  
sphere!  
Oh thou, who gavest life and still pre-  
serv'st,  
Who would'st that every one should  
quit his sins  
And sorrows, and rejoice in peace with  
thee!  
Permit, that I, with reverential love  
And awe profound, approach thy sa-  
cred throne.  
Oh, my lov'd Lord, my bosom sighs  
for peace;  
My trembling spirit shuns these chang-  
ing scenes;  
Warm'd with the hope thy precious  
word inspires,  
I quit my late affections, wishes, fears,  
And ask alone, to be receiv'd by thee.  
No claim I bring; to mercy I appeal,  
And trust the goodness which can nev-  
er fail.

When I reflect on all thy tender  
love,  
How through my youth thy pity was  
display'd,  
Think that my present being owes to  
thee  
It's sense of pleasure, and immortal  
hopes,  
Oppress'd with joy, with gratitude and  
shame,  
I own my meanness not deserves thy  
care.  
But most when I survey the wond'rous  
truths,  
Which thy vast wisdom has display'd  
to view,  
And read salvation in thy page divine,  
My bosom teems with rapture, and I  
clasp  
The holy volume to my throbbing  
heart.  
Lives there a wretch so lost to happi-  
ness,  
Who can reject its venerable laws,  
Its virtuous precepts, consolations  
sweet,  
And promises of everlasting joy?  
His be the world's delusions. Give to  
me [to bliss.  
Truths which contain the only guide



But though I hold them sacred, and  
 rely  
 In stedfast hope on their fulfilment, yet,  
 Almighty Lord, with penitential tears,  
 I mourn the vile propensity to sin  
 Which draws me still to this world,  
 and to death.  
 Rais'd by my hopes, or yielding to my  
 fears,  
 One hour I soar to regions of delight,  
 The next, sink down to folly and to  
 guilt.  
 Oh, thou, alone, canst end this painful  
 strife;  
 Bid my faint heart take courage and  
 be firm,  
 Direct my wishes, urge my best re-  
 solves,  
 And be at once, my Sov'reign and my  
 Guide.  
 'Tis thee, alone, my famish'd soul de-  
 sires ;  
 Tir'd of the world, myself, and all be-  
 neath,  
 I seek communion with my Saviour  
 God,  
 Sav'd by redeeming grace from end-  
 less woe;  
 Lur'd by the brightness of thy light di-  
 vine,  
 To feast my mind with knowledge, and  
 secure  
 Pleasures above the reach of time and  
 change;  
 Taught by thy gospel where true joys  
 are found,  
 And how obtain'd, my longing spirit  
 seeks  
 The plenteous fountain whence those  
 streams proceed. [cline  
 Oh, then, with condescending ear, in-

To my petition. Thou hast promis'd,  
 Lord,  
 That those who seek shall find. The  
 broken heart  
 And contrite mind, are welcome still  
 to thee.  
 Oh, look on mine! And if aught there  
 be found  
 Which bears the stamp of truth and  
 penitence,  
 Accept, for mercy's sake, the humble  
 gift.  
 Nor dare I doubt thy goodness. All  
 that man  
 Can ask, thou, Father, freely wilt be-  
 stow.  
 All-gracious God! thou know'st my  
 love to thee.  
 Thou know'st that my sad heart, o'er-  
 charg'd with grief,  
 Seeks no resort but thee; and when  
 around  
 Each object a deluding aspect wears,  
 If thou be absent, every pleasure fades.  
 Henceforth, my life, and all that  
 makes that life  
 Desirable, to thee I dedicate.  
 If grief be here my lot, I bow resign'd,  
 Such, Lord, is all the portion I deserve;  
 But, if a future state of joy and peace  
 Thy mercy doth prepare, thou too wilt  
 find  
 Expression to declare thy wond'rous  
 love.  
 Sooth'd by this hope, I quit my anx-  
 ious fears,  
 And trust in him, from whom I hold  
 my life,  
 That when eternity shall ope her gates,  
 I too may join with saints to praise his  
 name.

#### MASSACHUSETTS BIBLE SOCIETY.

THIS Society was instituted 6th Ju-  
 ly, 1809. From a Report prepared  
 by the Executive Committee for the  
 anniversary of the Society, June 4,  
 1812, it appears, that the following Bi-  
 bles had been distributed from the es-  
 tablishment of the Society unto that  
 time, viz. 344 Octavo Bibles,  
 8 Minion Bibles,  
 2711 Common Bibles,  
 664 Testaments,

Making 3727

In that Report particular mention was  
 made of a donation of 100 pounds ster-  
 ling from the British and Foreign Bi-  
 ble Society; also of donations from the  
 President of the Society, His Honor  
 William Phillips Esq. amounting to  
 1500 dollars.

At the last anniversary, June 3, 1813,  
 was presented the following

#### REPORT.

THE Executive Committee of the  
 Bible Society of Massachusetts, in  
 compliance with the vote of the trus-

tees, appointing them to prepare a report for the annual meeting on June 3d, 1813, respectfully offer the following statement of the proceedings of the last year.

Since the last anniversary, your Committee have distributed

28 Octavo Bibles,  
101 Minion Bibles,  
1343 Common Bibles,  
235 Testaments,

#### Making 1707

These Bibles have been distributed very generally by settled ministers, who have inquired into the wants of their parishes, and who have had every opportunity of making a judicious distribution. A number have been entrusted to missionaries, and have thus found their way into the most destitute parts of the country. A few have been distributed by private hands.

Your committee have not considered themselves authorized by the state of the funds, to extend their exertions to a great distance. Very few Bibles have been sent beyond New England; most of them have been distributed in this state, and the remainder principally in Rhode Island. Some have been placed on board the United States ship Congress, and the prison ship near Charlestown. An application was made to this Society from a similar institution in Ohio, stating the very destitute condition of that region. The trustees, after considering the difficulties of transporting Bibles to that distance in the present state of the country, voted a grant of a hundred dollars, as the best form in which their aid could be conveyed.

Your committee report, that, from the want of funds, they have been obliged to relinquish the distribution of Octavo Bibles, although it has been their earnest desire to obtain a supply of these, for the aged and other persons, who cannot read the common Bible. They lament, that they have not been able to furnish the poor generally with books of a larger and clearer type, than those in ordinary use. They hope soon, however, to be furnished with a more legible impression of the scriptures from the stereotype

plates, which the Philadelphia Bible Society have lately imported. Your committee have the pleasure to state, that the Bibles, which they have distributed, have uniformly been received with gratitude. A gentleman from Maine states, "The Bibles sent into this region have from great numbers met a grateful reception. I myself have heard families express their thankfulness to the Massachusetts Bible Society, and I have good evidence, that, after living for years without a Bible, it has become a family book and is read with a good degree of attention."

Another writes, "Perhaps no other present so uniformly excites undissembled joy and gratitude, as that of the Bible. Many, who seemed unable to express the gratitude they felt, have said, 'Thank the Bible Society.'" This eager reception of the Bible is one of the best rewards of our exertions, and a powerful motive to perseverance. We are not laboring in vain. Could we enter the dwellings of the poor, we hope, that we should discover not a few, who have been instructed, edified, and comforted by the word of life, which we have been permitted to impart to them.

The motives for continuing our exertions are too numerous to be stated with any distinctness. One very important and affecting consideration is, that there is a great need of Bibles. To those, who have been accustomed to see the Bible from their infancy, and have considered it an assential part of a domestic establishment, this fact may appear doubtful. But nothing can be better supported. There is now a great number of families in this country, which have no Bibles, or only defaced and imperfect copies. Your committee have again and again received letters from ministers, expressing their surprize at the number of families in their parishes in which this want exists. They have heard of many settlements in Maine, in which only one or two Bibles could be found. An intelligent missionary in Rhode Island thus writes, "The 150 Bibles which the Society were pleased to commit to me, were not sufficient to supply half of the destitute families in



the towns in which I distributed them. They were like a partial shower passing through a widely extended country, withered and parched with drought." How affecting the consideration, that in this christian land, so many children should be trained up, and so many parents grow old and die, without possessing the Bible. On every side of us are fellow beings, who want the best blessing which God has bestowed on men, and which, with very little trouble and expense, we can communicate to them.

Bibles are not only wanted in many poor families, but still more in our garisons and ships of war. Some of these have received Bibles from government, but the supply is in no measure adequate to the demand. In England great efforts are made to furnish soldiers and seamen with the word of God; and officers of distinction have born testimony to the happy influence of these pious efforts.

But even if there were no demand for Bibles among ourselves, there would still remain a wide field for the exertions of this Society. When we look beyond our own country, we behold vast and almost innumerable multitudes, who bear the christian name, but who want the means of obtaining the sacred volume. True, they are inhabitants of distant regions; but still they are fellow christians, perhaps poor and oppressed, yet many of them able to read the word of God, and most eager to receive it.

No sincere christian can need arguments to convince him, that he is bound to contribute to the diffusion of christianity through the world. This is a religion designed for all nations. Jesus Christ commanded his disciples to preach it to every creature under heaven; and shall we do nothing in aid of this great design? Is the gospel the appointed instrument of God for restoring the world to purity and peace? Has the Son of God died to impart this invaluable blessing to our race? Have holy men of all ages toiled and suffered to diffuse it through the earth, and to perpetuate it to unborn generations; and shall we do nothing to extend the knowledge and

power of this salutary truth, of the word of eternal life?

To excite us to this most christian work we have an example, which, on this anniversary, ought never to be forgotten. Your committee refer to the British and Foreign Bible Society, that wonderful institution, the glory of our age. The exertions of this Society surpass all praise. Its branches are spread through the whole kingdom. Auxiliary societies, patronized by the most distinguished and venerable men of the country, and including christians of all denominations, are springing up with astonishing rapidity. No charity in the world was ever espoused with equal zeal. Christians of all classes, from the sovereign on the throne to the common laborer, are uniting their exertions to spread the Bible, not only through their own nation, but through the world. Already this divine light has beamed from Great Britain over a large part of Europe. It has penetrated and cheered the frozen regions of the north, and even Asia and Africa are sharing in its reviving influences; and shall we do nothing, when our fellow christians are doing so much? Shall the honor, the happiness, the rewards of such efforts be confined to others, whose obligation is certainly not stronger than our own?

It is indeed true, that our ability to promote the object now recommended, is diminished by the war in which we are involved. But still, how many among us can contribute at least enough to purchase one Bible for the destitute, and how many can contribute more? We should remember that God's blessing on our suffering nation is not to be obtained, by giving up the few exertions, which we have hitherto made for the diffusion of christianity. Perhaps one cause of the frowns of providence upon our land is this, that we have so ungratefully neglected to employ our prosperity and our connexions with other nations for the religious improvement of the world. We have visited all regions, and enriched ourselves with the productions of every clime. But where have we given aid to the cause

of christianity? Through what nation have we helped to spread the word of God, the good tidings of salvation by Jesus Christ?

In the present convulsed and disordered state of the world, it is most consoling and cheering to see so many christians, of different countries and different denominations, forgetting their divisions, and uniting in one great effort, for making known the scriptures to every nation under heaven. Like the rainbow in a dark and stormy sky, this is a promise of a brighter and hap-

pier day. It is suited to carry forward our thoughts to that predicted period, when the knowledge of God shall fill the earth, and all nations be joined in love to their common Father and Redeemer, and to one another. We should rejoice, that it is the design of providence to effect this revolution by the instrumentality of christians, and we should esteem it our privilege and happiness, that we may bear a part in this inexpressibly sublime and merciful work of God.

W. E. CHANNING, *Chairman.*

*The officers of the Massachusetts Bible Society, elected June, 1813.*

His Honor WILLIAM PHILLIPS, *President,*  
Rev. JOHN LATHROP, D.D. *Vice President,*  
Rev. SAMUEL C. THACHER, *Corresponding Secretary,*  
Rev. JOHN PIERCE, *Recording Secretary,*  
Mr. JOHN TAPPAN, *Treasurer,*  
Mr. JOHN GREW, *Assistant Treasurer.*

TRUSTEES.

Rev. James Freeman, D. D.	Joseph Hurd, Esq.
Rev. Eliphalet Porter, D. D.	Hon. Dudley A. Tyng,
Rev. Abiel Holmes D. D.	Samuel Parkman, Esq.
Rev. Thomas Baldwin, D. D.	Joseph May, Esq.
Rev. Charles Lowell,	Henry Hill, Esq.
Rev. Joshua Huntington,	Hon. William Brown,
Samuel Salisbury, Esq.	Hon. Isaac Parker,
Hon. Thomas Dawes,	Hon. Peter C. Brooks,
John Tucker, Esq.	Dea. John Simpkins.

*Donations the past year, omitted by mistake in the Report.*

Dea. David Weld (Roxbury)	- - - - -	10 00
Rev. Peter Whitney (Quincy)	- - - - -	3 00
Dr. Edward A. Holyoke (Salem)	- - - - -	7 00
Rev. John Pierce, collected in a Cent Society in Brookline		39 33
From two ladies in Medfield, by the hands of Rev. Dr. Prentiss,		6 30
Rev. Mr. Thomson (Rehoboth), collected by him	- - - - -	3 00
Rev. Thomas Andross (Berkley) Do.	- - - - -	3 50
Warren Dutton, Esq. (Boston)	- - - - -	5 00
Anonymous, by the hands of Rev. Mr. Greenough, (Newton)		8 00
A young lady in Franklin, through the hands of Rev. Dr. Emmons		5 00
Hon. Peter C. Brooks, second donation	- - - - -	50 00
Rev. John Pierce, collected in a Cent Society, 2d collection		38 56
Samuel Salisbury, Esq. (yearly subscription)	- - - - -	50 00

*Ordination.*

July 14, 1813, the Rev. JOHN L. ABBOTT was ordained to the pastoral care of the first church and congregation in Boston.

*Candidates for the ministry, recently approbated.*

Mr. JOSEPH HAVEN, and Mr. NATHANIEL WHITMAN, Cambridge.